

Thi saa har Gud elsket Verden, at han gav sin Søn, den enbaarne, for at hver den som tror paa ham, ikke skal fortabes, men have evigt Liv.

# HYRDE N

“JEG ER DEN GODE HYRDE.” — Joh. 10. 11.

Den som tror paa ham, bliver ikke dømt; den som ikke tror, allerede dømt, fordi han ikke har troet paa Guds sønne.

Haugen, Rev. A. K. dec 13

18de aargang.

Winnipeg, Manitoba, Første Nr. i Mai, 1942

Nr. 9

## 4. Søndag efter paaske

### OM NOGEN TØRSTER —

Joh. 7, 37—39

Av sogneprest G. Skagestad, Oslo

“Om nogen tørster”? Hvad for en tørst er det der her tales om? Det er tørsten efter samfund med Gud. Allerede i det gamle testamente finner vi gripende uttrykk for denne tørst, saaledes i Salme 42: “Som en hjort skriker efter rinnende bekke, saa skriker min sjel efter dig, o Gud! Min sjel tørster efter Gud, efter den levende Gud; naar skal jeg komme og trede frem for Guds aasyn?”

Er der nogen som tørster slik efter Gud? Ja, sier vi, der er mange. Denne tørst er menneskene medfødt. Bevisst eller ubevisst er den i hvert eneste menneskehjerte. Saa almindelig er den. Og den er saa sterk, at hvis den ikke blir stille paa den rette maate, saa vil sjelen døden evige død av denne tørst.

★

Der er visse ikke mange mennesker som slett ikke kjenner denne tørst, om der i det hele er nogen. Men der er mange som søker aa slukke med noget annet enn det som sjelen trenger. De strever med det haapløse arbeide aa bedra sin egen sjel. Eller for aa bruke profetens uttrykk: “De graver sig sprukne brønner som ikke gir vann.” Paa mangfoldige vis forsøker man slik aa slukke sjelens tørst, men det blir alt uten resultat. For denne tørst kan nok til en viss grad døives og glemmes ved de tørstedrikke som denne verden byr, men den kan aldri slukkes før sjelen faar drikke av det levende vann.

Men dette levende vann er det Jesus Kristus er kommet for aa bringe. Han har det, men han alene. Derfor er det han roper det ut over Jerusalem paa høitidens siste dag, og inn gjennom evangeliet til oss: “Om nogen tørster, han komme til mig og drikk.” Han visste hvad han talte om. Han var kommet til verden nettop for dette aa slukke sjelens tørst. Og den kristne kirke frem gjennom tidene legger her sitt vidnesbyrd til: Hos ham fant jeg freden med Gud. Han frelste min sjel fra synden og gav mig nye maal aa leve for. Der er slett ikke slik sjelehjelp aa faa hos nogen annen.

★

Saa utgaar Jesu kall ogsaa idag til alle som tørster etter samfund med Gud. Kom til mig i bønn! Kom til mig i mitt ord og i mitt hus! Kom i anger og tro! — Er du virkelig av dem som tørster, saa kom som du er og søk hans hjelp. Han vil ikke støte nogen bort, som kommer til ham.

Der skal ingen gaa uhjulpel bort fra ham, men vilkaaret for hjelpen er at du overgir dig til ham og retter dig efter hans ord. Du har ikke annet aa gjøre enn aa bøie dig dypt ned og drikke av den Guds bekk som er full av vann. Din gjerning er aa ta imot. Herrens gjerning er aa gi. Og han gir rikelig til alle som kommer til ham. “Den som tror paa mig, av hans liv skal der, som Skriften har sagt, rinne strømmen av levende vann”.

Saa rikt gir han. Saa stor en sjelehjelp er der i hans hellige aand, at du ikke bare selv faar din tørst slukket, men ogsaa blir i stand til aa gi andre menesker del i den velsignelse som Gud har gitt din egen sjel.

Livets kilde er aapnet for oss alle i Kristus Jesus. Maa ingen gaa den kilde forbi.

### Duggdraapen

En duggdraape sa til Herren:

“Herre, la mig forherlige dig.” Da lot Gud sin sol lyse i duggdraapen, og gjen-skinnet av solen var saa vakkert at vandreren maatte stanse og beundre det han saa.

Men da Gud tok sin sol bort, var det ingen som saa duggdraapen.

—Forsamlingsbladet.

## TILBAKEBLIK

Og du skal komme ihu at den vei Herren din Gud har ført dig disse firti aar i ørkenen for at ydmyge dig, for at prøve dig, for at kjende hvad du var i dit hjerte, om du vilde tage vare paa hans vei eller ikke. 5te Mosebog 8:2.

Det er baade forfriskende, oppløftende og opmuntrende at gjøre tilbakeblik over hele vort livs vandring. Guds trofaste haand har ledet os. Men vi maa ikke paa nogen maate forveksle dette tilbakeblik med den sørgelige vane at se tilbake paa vore daarlige vaner, veie og erhverv, vor fremgang tjeneste, og hvad vi formaadde at gjøre, endog om vi tilføier at det var av Guds naade vi magtet at gjøre det. Alt dette tjener kun til selvtilfredshet som er skadelig, ja fordervelig for det aandelige sind. Det gir ofte døds stødet til samfundet med Gud, og bringer kun mørke og tomhet.

Vi kan med visshet si at det var ikke til disse ting Moses opmuntret Israel naar han bød dem at komme ihu Herrens veie og hans førelse paa ørkenvandringen.

Vi kan her vende tilbake til de mindeverdige ord av apostelen Pauli brev til Filipenserne 3:13—14, “Brødre jeg tror ikke om mig selv at jeg har grepet det. Men ett gjør jeg idet jeg glemmer det som er bak og rekke etter det som er foran, jager mot malet til den seierspris som Gud bestemte os til deroventfra i Kristus Jesus.”

Nu er spørsmålet, Hvad er de “ting” som apostelen taler om? Glemte han Guds herlige handlinger med sig gjennom hele ørkenvandringen? Umuligt. Vi har de klareste bevis paa det motsatte. Hør de rørende ord han uttalte til Kong Agrippa (Akta 26:22). Naa han for kongen hadde git et tilbakeblik paa hele sit liv, siger han; “Saa har jeg da faat hjelp fra Gud og staar til denne dag og vidner baade for liten og stor.”

Det er kun naar Gud faar bøie og ydmyge os at naadens strømme ovenfra faar yde kraft i det vansmegtende og forsagte sind.

Efter ovenstaaende tanker var nedtegnet kom jeg til at lese “Tilbageblik og Program” av pastor G. Smedal i “Folkekalenderen” for i aar som gir os meget at tenke paa — og da serlig med hensyn til vor hundrede aars jubileum kommende aar.

Det er sandt at der gives meget at gledes over i et hundrede aars tilbakeblik; med gleden maa komme ut fra at vi blir bøiet, ydmyget, som Herren fremstillet ved sin tjener i 5te Mosebog 8:12. Dersom Guds folk som dette var talt til skulde ha kommet ihu sine egne bedrifter gjennom disse firti aar, vilde det sikkert bli lite at gledes over.

Og skal vort Jubileums aar faa bringe os virkelig jubel maa vi først bli kledd i sek og aske. “Den som meget er betroet, av ham kreves meget”. At Guds kirke har veret meget betrodd, det erkjendes. Men hvorledes dette betroede hverv er varetaget blir et helt andet spørsmål.

At vi som den hvite rase som har veret betrodd evangeliets utbredelse, i disse dage skal ydmyges av den gule rase — se det er vel ogsaa Guds usigelige naade. Det bør os i disse dage at gi serlig akt paa Aapenbarings bok. Snart, ja maaske snart, vil det siste store slaget staa, “Armageddon”, naar Kongernes Konge skal trede ind paa skuepladsen for at utfri sit fortrenget folk. Gleder vi os i forventningen derom?

—D. L. Melby.

Vi vil gjerne at Kristus skal være sterk i oss og vise sin kraft i store gjerninger. Men vaar Herre Gud skikker det slik at han maa ydmyke oss, saa vi kan se hvor svake, elendige, fordømte og fortapte vi er dersom ikke Kristus med sin rettferdighet kommer oss til hjelp.

Luther...

\* \* \*

Det kommer ikke an paa det som hender mig, men paa hvordan jeg opfører mig under det som hender mig.

## “Massemenigheten” og den “lille cirkel”

Johannes Ringstad

Ovenstaaende uttrykk i anførselstegn er hentet fra diskussionen her i bladet angaaende de troende kristne og deres forhold i menigheten. Jeg skal ikke bebyrdige læserne med mange “beviser” paa hvad som er bibelsk og ikke bibelsk i denne sak, men kun komme med noen tanker fra historien og fra det praktiske liv, samt tilfælder fra Guds ord.

In Norge paa Hans Nilsen Hauges tid var der baade i Oslo, Trondheim og andre av Norges byer smaa kristelige kredse som kaldtes Brødremenigheter. Disse menigheters opkomst daterer sig tilbake til Grev Zinzendorf og til de saakaldte Bøhmish-Märiske Brødre. I aaret 1749 antok Brødremenigheten den lutherske lære, og bestod som et samfund av bare bekjendende kristne.

Hans Nielsen Hauge kjendte selv godt til denne bevegelse, da han fra tid til anden traf sammen med dem i ovennævnte byer. Det skulde da synes at alt laa til rette for Hauge og hans bevegelse at havne i dette kirkelige “moderskjød”, — men saa var langt fra tilfældet. Tiltrods for det saakaldte “bibelske menighetssyn” og tiltrods for samme syn paa omvendelse og sandt kristelig liv og levnet gik Hauge sin egen vei uten, tilsynelatende, at bry sig om denne bevegelse.

Hvad var da grunden for at Hauge stod paa avstand fra denne lille cirkel? En ting var nu dette, at han beskyldte Brødremenigheten for at være for ensidig i forkyndelsen. Guds krav, dom og hellighet blev aldrig nevnt, kun Guds kjærlighet i forsoningsunderet. En anden ting var dette, at Hauge saa ingen *erobringdygtighet* i dette arbeidslag. Man kun glædet sig sammen med dem og sang forstander Holms salme: “Hvor salig er den lille flok”, med særlig ettertryk paa “lille”. Man synes at være vel tilfreds naar man kunde vite om sig selv at de var smaa, faa og ringe. Brødremenigheten som menighetsordning i Norge ophørte for mange aar siden og efterlater sig ingen nævneværdige historiske dokumenter utenom det rent kuriøse. Tilhængerne gjorde intet opstuds som Hauge og hans tilhængere og vandt heller ingen martyrkroner.

Den materie som Hauge anvendte og brukte for at faa Guds verk igjennem var simpelthen den raa og meget “ubekvemme” materie inden stateskirken, men det viste sig at av den materie kunde der virkelig beygges et Guds verk, tiltrods for al motstand og lidelse som Hauges liv og levnet er saa bekjendt med. Saa meget fra historisk synspunkt.

Saa til diskussionen i bladet. Naar der er dem som likefrem tilskynder troende kristne til at gaa ut av saakaldte “massemenigheter” for at finde sig tilrette andesteds, hvor der skal være 100 procent like-mænd, saa høres det rigtig *fornuftig ut*. Ja — jeg mener *fornuftig*, for det er sandt, paa en maate, som ordspøget sier: “Like barn leker bedst.” Det skal jo ogsaa være bibelsk, men jeg mener at det er mere *fornuftig* end det er bibelsk, for bibelen kan i hvert fald ikke ha sagt det samme til alle troende mennesker.

Professor Sverdrup, senior, kjendte vist sin bibel som faa, og bibelen talte ogsaa til ham med sin sterke overbevisende kraft. I hans verk om “Menigheten” sier han paa side 254: “Guds ord taler jo saare meget om daarlige menigheter, beheftede med store skrøpeligheter baade i det gamle og det nye testamentes tid. Men det er enda ikke av nogen paavist noget ord som tilraader dette middel til forbedring av tilstanden: (ved at si) Gaa ut, gaa ut! Ingen av profetene synes at ha arbeidet paa denne maate at de samlede noen troende omkring sig og bygget et *nyt* Israel. Heller ikke gir det nye testamente nogen beretning om nogen apostel eller ældste eller biskop, som gjorde det paa den maate. Heller ikke er der nogen befaling om at

arbeide saaledes.” Saa langt S. Jeg vil, forøvrig, henvise til kapitlene: “Kan man kjende de troende” og “Den levende menighet”, hvor Sverdrup utvikler denne sak videre.

Man har nævnt farer for en troende ved at tilhøre en “død” menighet. Ordet “død” i denne forbindelse er et noksaa ubestemt begrep, likesaa ubestemt som ordet “høikirkelig”. Jeg hørte engang en pinseven i Chicago som benævnte en viss “lavkirkelig” lægmandskirke av norske kristne i samme by en “død” menighet. Jeg hørte ogsaa en gang en saakaldt pietist som benævnte en av vore menigheter for at være svært høikirkelig”. Efterpaa fik jeg den opplysning at samme menighet benyttet det enkle og korte ritual fra Concordia No. 2 for formiddagssammenkomsten. Slikt kan da vel aldrig benævnas som høikirkelighet, naar vi som er fra Norge har været vant til tre gange saa meget av høimessens ritual. Jeg har selv forrettet til høimesse i den norske statskirke, og naar jeg gjør en sammenligning, saa har vi svært liten “høitidelighet” i vore kirker, — i hvert fald i den kirkeavdeling jeg tilhører.

Og dog maa vi allikevel bekjende at der er døde menigheter. Den første døde menighet vi vet noget om var menigheten i Sardes. Menighetens herre sier: “Du har navn av at leve, men du er død.” Den menighet var død, tiltrods for at den vel i aposteltiden var lavkirkelig. Om menighetsforstanderen i Efesus vet vi, at han hatet formvæsen (nikolaiternes gjerninger), men tiltrods for det hadde han tapt sin første kjærlighet. Han hadde omvendelse behov i sit lavkirkelige stel.

Siden Efesus- og Sardes-menighetens dage har der været døde menigheter av lavkirkelig retning og ditto høikirkelig. Jo vist var der farer for troende kristne. Satan var paafærde baade i løveskikkelse og i engleskikkelse. Og verden i kirken vilde gjøre kompromis med vor Herre uten at vilde bøie sig for ham, — det var forresten “massemenighetens” store fare. Der var og der er fare, *stor fare* — baade for prest og for bekjendende troende mennesker. Det nytter ikke at fortforklare og ignorere det.

Men hvor er man sikker? Sikkerheten er ikke stedsbestemt. Der er ingen omgivelser som helt kan bevare os fra det onde. Sikkerheten bestaar, praktisk talt i troeshandlinger. Og troeshandlinger har altid Jesus Kristus, den almægtige, som basis. Disse troeshandlinger hos en troende kan samles i disse to begreper at være lys og at være salt.

Hvor er det en troende kan og skal være lys? I mørket, naturligvis. Hvor er det en troende alene kan være salt? Der hvor forraadnelsen holder paa at gripe om sig. Hans Nielsen Hauge lyste der hvor det var mørkt, og hans livs salt svidde i syndesaar, det gav aandelig matlyst og sand tørst efter den levende Gud.

Dersom vort troende lutherske kirkefolk vil for ramme alvor være typiske haugianere paa hver sin plads og i hver sin menighet, saa faar man knapt tid til at tænke paa om man skal gaa ut av det ene og ind i noget andet.

Men saa hører jeg igjen det stadige omkvæd: “De staar os imot, de gjør alt for at lægge hindringer iveien, ja endog prester som vi trodde bedre om, lægger os snedige hindringer iveien.” La mig spørre: Har du set en hund gjør mot maanen?

Min troende ven! Hvor langt hadde Hauge kommet med slike klager? Hvor langt hadde Paulus kommet om han hadde stanset der hvor han fik de første stenkast? Nei, han fortsatte indtil han kunde si: “Her er en aapen dør og mange motstandere.” Paradoksalt, men dog saa guddommelig.

Jeg har forresten en anelse om, at den tid vi nu lever i skal snart bestemme for os noget langt andet end “Garisim eller Jerusalem”. Skal Herren gjennom os faa frelse mange fler, saa maa vi døpes i lidelse til *erobringsslyst og til erobringdygtighet*, enhver i sit virke, enhver paa sin plads, saa at Guds rike maa komme til os, og til de andre.

Gud give det!

—(Indremissionsvennen).



HYRDEN

Organ of The Norwegian Lutheran Church of Canada.

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Box 55, Ryley, Alberta.

Published semi-monthly. Subscription price:  
One copy, one year 50 Cents.

All communications that concern the editorial department, and news items, should be sent to the Editor.

All money for the paper, and change of address, kindly send to  
Mr. Josef B. Haave,  
Phone 98 704  
Luther Seminary, Saskatoon, Sask.

Entered as second class matter at the Post Office at Winnipeg, Manitoba.

Printed by  
THE CHRISTIAN PRESS, LIMITED  
Winnipeg, Man.

Det kan vere godt for os i vor slappe tid at mindes vort ansvar ligeoverfor de d  pte barn. Derfor optrykker vi f  lgende utdrag av denne protestskrivelse hvor foreldrenes og hjemmets ansvar komme klart frem. —V.

For  ldrenes Pligter og Rettigheder

Den 14de Februar var Biskopperne samlet for at dr  fte Quislings "Lov" om tvungen Tjenestgj  ring for Barn i "National Samlings Ungdomsfylking". I den Protestskrivelse som Biskopperne i denne Anledning sendte "Departmentet", heder det blandt andet:

"Ved et Barns Daab blir Ansaret for Barnets Opdragelse lagt paa For  ldrene. Barneskolen er et i F  llesskab ordnet H  jpe middel i denne Opdragelse, og det heder i Skolelovens f  rste Paragraf, at Skolens Formaal er at h  jpe til at gi Barna en kristelig og moralsk Opdragelse. Hjemmene og Kirken har derfor ogsaa en medbestemmende Ret overfor Skolen, og For  ldrene har paa visse Vilkaar Ret til at ta sine Barn ud av Skolen."

"Hver Far og Mor har det fulde Ansvar ogsaa for hvordan de har tilladt andre at v  re med og forme deres Barn Karakter, Tro og Overbevisning. Dette Samvitighedsansvar l  gger ikke bare en Pligt paa For  ldrene, men det gir dem ogsaa en ukr  nelig Ret."

"Et godt Hjems indre Frihed har altid v  ret en Grundp  llar i vort Samfund, og ingen kan ved Tvang bryde ind i Hjemmet og fremkalde et Modsetningsforhold mellem For  ldre og Barn uden at Guds Bud da blir traadt under Fod."

FAR IKKE VILD

Da jeg et aar siden leste i Hyrden pastor A. M. Vinges skrivelse om "Sects" hadde jeg tenkt at skrive lit i Hyrden og stadfeste sandheten av det han skrev om. Men det blev bare med tanken den gang. Nu er denne tanken kommen for mig igjen, at jeg burde skrive lit om mine oplevelse og erfaringer med sekter i haap om at jeg kunde faa mange tenkende og kristne Lutheranere at alvorlig overveie denne viktige sak.

Da Norge blev overfalt av tyskerne fik vi h  re ome disse som kaldtes "f  mte kolonne" som ogsaa var et av de viktigste redskaper i Hitlers haand. Det er sikkert at de underjordiske arbeide de utf  rte var aa takke for den hurtige fremgang i f  rstningen av krigen. Men hvorfor h  rer vi ikke saa meget om dem nu? Jo sikkert fordi at de nationer som frygter overfall er nu vaaknet op og staar paa vakt. Hvorledes er det med os paa det aandelige omraade? Hvorfor tar ikke vor Lutherske kirke de samme forholdsregler imot sekterne? Er det ikke netop dette pastor Vinge advarer imot ogsaa?

Her er et utryk som jeg ofte har h  rt av folk tilh  rende forskjellige andre kirkesamfund men ogsaa nu senere av gode Lutheranere. Og det er dette. Jeg kan ha godt samfund med alle andre kristne folk uanset de er Baptister, Metodister, Pinsevenner, Frelser-Armeen, og andre, ja Katsolske med, vi skulde jo alle vere ett! Kan vi ikke vere sammen her, hvorledes kan vi da vere sammen i himmelen? Jeg tviler ikke paa at for mange av Hyrdens lesere h  res dette svert fornuftigt ut. Men er det? Jeg for min del ser en stor fare i dette.

Hvis det bare var at vere sammen under m  terns paa s  ndagerne sa kan ogsaa jeg godt gaa med. Men naar det kommer til at samarbeide med alle disse av forskjellig lere, kan jeg slet ikke gaa med dem. Og naar en Luthersk menighet tillater at ugudelige, og folk med en lere som strir imot

PAUL OLSON FLAATEN

Paul Olson Flaaten var f  dt den 29 de Mai 1860. Han forlot Norge i to og tyve aars alderen. Han kom til staterne f  rst men flyttet til Kanada i 1894. Aaret f  r han kom til Kanada blev han gift med Aagodt Sand.

Han var en av pionerene av distriktet omkring Bardo men som nu kaldes Amisk Creek str  ket. Paul Flaaten og hans hustru Aagodt gjennomlevet meget i nybyggerdagene, og det var meget interresant at h  re om de mange oplevelser. Det var ikke altid lette kaar, men med ungt mot og tiltak kom de sig frem.

Flaaten d  de den 18de Mars 1942 og blev under stor deltagelse stedt til hvile paa Amisk Creek Menighets gravlund den 22 Mars. Mindekranser av baade blomster og penger blev git til hans minde. Pastor A. M. Vinge forettet.

Han efter lader ved sin bortgang sin hustru, samt en bror i staterne. Saa er en pioner igjen flyttet. Det tyndes i rekkerne. Velsignet vere hans minde! —V.

Paa Hvem Jeg Tror

Jeg tror paa dig, O Gud, som alting skapte Du Fader kjer! som sendte til fortapte Din kjere s  n, som frir fra syndens vaade, Din aand forklarer for os denne naade. Forlad al synd, styrk mig i troens krigel! Tre-enig Gud! du har al magt og rige.

Til b  rnene og andre

I S  nner, D  tre! h  r, jeg eder beder: Forlad mig mine br  st og skr  b  ligheder! Derom jeg beder ogsaa alle andre. H  r saa mit raad: — Gid I vil alle vandre De rette vei og vinde Livets Krone, Saa vi kan samles hist for Lammets trone!

Til den Sikre

Til evigheden drager sterke str  mme Hver f  res uimodstaaelig med-dog dr  mme Den store hob om fred og ingen fare, Indtil de fange er av d  dens snare, — Og saa er Naadens dyre tid tilende, Gid du i tide vilde ret omvende!

Bersvend Anderson  
den 7de desember 1893.

Gjennem pipen —?

Det finnes folk som er meget ivrige naar det gjelder kraften, men tar det meget lett-vint med det kristne program. Frydefulle sier de: "Herrens aand er over mig. Jeg er meget lykkelig, og takket v  re Gud — himmelen er mitt hjem." Og saa lar de det ofte v  re med dette. En hel del av vaart aandelige liv blir lik varmen paa en skorst  n — altfor meget av heten gaar op gjennem pipen og altfor lite gaar til den sociale nytte aa varme menneskene i v  relset.

—Stanley Jones.

den Lutherske lere, skal faa vere s  ndags skolde lerer for vore b  rn hvad kan vi da vente at resultatet skal bli? Og naar en som har syndefri leren leder Bibel timen, hvad kan vi da vente os? Jeg mener det blir "virvar".

Men naar majoriteten i menigheten ikke ser nogen fare i dette og tror at det ikke gj  r nogen forskjel, saa er der ikke haap om bedring, iser naar presten siger han maa gaa med majoriteten. Og netop dette gir sjelefienden fri haand at utf  re sit   delegende arbeide inden i menigheten. Akta 20:29—30.

Men naar nogen av os som slet ikke kan gaa med paa alt dette begynnder at tale imot vildfarelse, saa blir vi beskyldt for at vere urostiftere og sneversynte, og at det er noget galt med vort kristenliv, enda skriften siger at vi ikke skal la os kaste og drive om av ethvert lerdoms veir. Efes. 4:14.

Der var en tid i mit liv at det gjorde ingen forskjel for mig heller. Jeg kunde gaa med paa nesten alt. Men den gang var jeg ikke frelst, og den tid kunde jeg ikke sjelne mellom religi  sitet og kristendom. Det er ikke min hensigt at splitte, eller slaa efter nogen, men bare om det var muligt at avvende den store fare som truer vor lere. (Og som jeg er overbevist om, ogsaa er Kristi lere).

Dersom nogen kommer til eder og ikke f  rer denne lere, da ta ikke imot ham i eders hus, og by ham ikke velkommen, for den som byr ham velkommen blir medskyldig i hans onde gjerninger. 2 Johannes Brev 10—11.

—Lars C. Jensen.

Mrs. PERNILLE MOEN

S  ndags eftermiddag den 12te April blev der holdt "aapent hus" for Mrs. Pernille Moen, som dagen efter, den 13de April fylgte den h  ie alder av nitti aar. Hun bor hos sin svigerson Alfred Patterson i Amisk Creek str  ket, ner Tofield, Alberta, i Pastor A. M. Vinges Kald. Pernille Moen var f  dt i Norge i 1852 og kom til staterne f  rst. I aaret 1894 flyttet hun til Kanada. Hun er den eldste gjenlevende pioner i Amisk Creek nabolaget.

Vi vik andending at se ind til hende den dag mange av hendes venner kom for at hedre hende. Det var interessant at h  re hende fortelle fra "gamle dage". Hun har hatt en lang arbeidsdag. Men tankerne er endnu klare. Naar hun fortalte om vanskelighetene under nybyggerdagens kaar siger hun. "Med Guds hjelp og forsiktighet kommer man over mange vanskelige ting". Maa Gud faa lyse for hende i Kveldstunden. —V.

\* \* \*

Et digt skrevet for dagen av en ven fra samme str  k i Norge:

Vi er samlet idag for en straalende fest I h  isetet sitter Mrs. Moen, vor hedersgj  st, Vi   nsker dig alt, som av glede finnes, Fra en hyggelig dag, vi alle vil minnes.

Hun blev f  dt i Norge, i Br  ttom bygd, hvor alt dengang var fredeligt og trygd Br  ttom er en plads hvor alt er skj  nhet Og alle arbeidet i en prisverdig enhet.

Men Nor  nna stammen har alltid hat trengsel Til utferdstrang, og en gnagende lengsel Saa Mrs. Moen sa farvel til kjente og kjere Og krysset atlantehavet, og uti verden det fik bere.

Mrs. Moen har tjeneste gjort som en erverdig borger og maa du ha det fredeligt og godt, ingen sorger. Paa din 90aars dag, vi   nsker dig alt som er bra. Sa vi gir dig, vor kjere, et tre gange tre hurra.

Alf. Anderson,  
Ryley, Alta.

Edmonton Circuit will hold its Spring meeting in Throndhjem congregation, Pastor A. M. Vinge's call, D.v. May 31st and June 1st. Sermon Sunday morning, May 31st by Pastor Theodore Bergee of Glendon, Alberta.

J. B. Stolee, Secretary.

The Camrose-Edmonton Pastoral Conference will meet in Ryley, Alberta, Tuesday June 2nd, beginning at 10:00 a.m.

A. M. Vinge, Secretary.

Circuit Meeting of the Camrose Circuit of the Norwegian Lutheran Church of Canada will conduct its Spring meeting in the St. Joseph Congregation, Rev. S. J. Rude's parish May 29—31. Theme: Hebrews Chapter two, introduced by Rev. A. K. Odland. To preach on Sunday: Rev. K. O. Kandal. Dedication of chancel and altar on Sunday, May 31st.

K. O. Kandal, president  
S. J. Rude, Secretary.

Moose Jaw Circuit Spring Convention

Will be held, God Willing, at Wilcox, Bethesda Congregation, Rev. C. L. Jothan charge. May 31st, June 1 and 2nd.

The Text, Revelation 2:1—7, will be introduced by Rev. A. K. Haugen.

H. F. Johnson, Pres.  
A. K. Haugen, Secy.

The Annual Meeting of the Columbia Mission (Canada Branch) will be held at the home of Mr. and Mrs. Arnold Hoveland, Camrose, Alberta, Tuesday, May 26th, at 2:00 p.m.

A. K. Odland, Pres.  
K. O. Kandal, Secy.

Confirmation and communion services were held Sunday April 19th in Lake Johnston Lutheran Church, H. F. Johnson, pastor, Mossbank, Sask. A class of 18; 9 boys and 9 girls, renewed their baptismal covenant. This class was started April 13, 1940.

Three years ago a class of 21 were confirmed in the same church.

The W.M.F. and the L.D.R. of the Camrose Circuit meets for Convention at the Scandia Church, Armena, Alberta, Rev. S. J. Rude's parish, May 16, 1942. The first session begins at 10:00 a.m.

Mrs. N. E. Pearson, Secy.

Bethany Home News

The Board met April 21, 1942. Every member was present. Among matters discussed was the providing of room for applicants.

On April 18th. the Mission Aid, and the Ladies Aid of Bawlf sponsored a tea and sale. The Bethany Home received the proceeds.

Mother's Day

Its Mother's Day—and children, choosing, buying Gifts for their loved one, candies, books and flowers. Trying to show their deep appreciation Of all a mother's anxious careword hours.

They wear red flowers to show that they remember And love their mother, though she's old and grey. —Dear God, please comfort all bewildered children Whose flowers, like mine, are *white* this Mother's Day.

—Nina S. Bergh...

FINANCIAL STATEMENT  
First Quarter 1942

Receipts:	
Subscriptions .....	163.50
Gifts .....	11.75
	175.25
Expenditures:	
Printing .....	136.80
Stamps .....	3.25
Banking expense .....	.95
Renewal expense .....	.50
	141.50
Receipts more than expenses ...	33.75
Balance Jan. 1, 1942 .....	181.74
Balance Mar. 31, 1942. ....	215.49
—Josef B. Haave.	

After May 22nd God willing my address will be changed. After that date do not send your renewals to Luther Seminary. Will be at the new address after the middle of June. If you intend to renew your paper do it before the 22nd, or after the middle of June send it to Rose Valley, Sask.

The following have sent gifts:

J. E. Marken, Estevan; A. S. Nelson, Macoun; A. Edwardson, White Rock, B.C. An IN MEMORIAM in memory of Christ Rude and Ole Hegland from Mr. and Mrs. Sam Rude of Naicam.

Gift Subscriptions have been sent in by Rev. and Mrs. O. L. Falkeid of Bawlf in memory of John Trotland, Kari Paalgaard, E. Eliason, and Mrs. Marie Gulson Barrie. By Mr. Odin Falkeid in memory of Elvin Fengstad. May The Shepherd be a blessing to those receiving these gift subscriptions. Many others have subscribed for friends. 66 new subscribers have been received since January.

Thank you each and all. Just once again take a look at your address label and make yours a date in the future. Don't live in the past.

—Josef B. Haave.

"I wouldn't have missed it."

In the list of names of those who attended the Bible Course at Birch Hills, Saskatchewan, the name of Bobbie Bergh of Chelan was left out. Bobbie pays this unsolicited commendation of the Bible course: "I wouldn't have missed it for anything". There are many like Bobbie who are thankful for Bible Study. Our church is advancing with the Bible.

—V.



For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

# The SHEPHERD

I AM THE GOOD SHEPHERD. John 10. 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, First No. in May, 1942

## NEW ARRANGEMENT

In this issue we begin a new arrangement with the two departments the "Women's Missionary Federation" and the "Young People's Luther League". In the first issue of each month space will be given to the Women's Missionary Federation, and in the second issue space will be given to the Young People's Luther League.

Thus the editors will send material only once each month except such incidental reports, announcements, and articles of general interest suitable for the general section.

Kindly note that material for the Women's Missionary Federation issue must be sent to the department editor early enough so that it can be forwarded to us to reach us by the fifteenth of each month. Likewise material for the Young People's Luther League issue must be sent to the department editor early enough so that it can be forwarded to us to reach us by the first of each month.

We believe that this will enhance the value of these departments since incidental material will be printed in the general section of each issue and thus the work of these departments will be brought to a larger circle of readers.

Remember Mother on Mother's Day!

### My Mother

Hands ever eager for deeds that are kind  
Ready to help, or to heal, or to bind;  
Feet never tiring, by night or by day,  
Og helping God's little ones over life's way.  
Eyes in whose depths always linger a smile.  
Seeing through love only good things worth while;  
Heart always ready with comfort for others,  
All these are yours—best and dearest of Mothers.

—Author unknown.

## MAYNARD, MINN.

April 9, 1942.

To the Readers of "Hyrden",

Sincere greetings in Jesus' Name. May the Easter spirit be with us every day of the Church year with its message of hope and victory in a troubled and sin-sick world. How good to know that God's promises are always true and that Christ has promised to be with His own always.

We appreciate the fine articles in "Hyrden" and also the news items. Glad to note the progress in Bible School and Bible Camp work; may it continue for we know it will mean so much to our church work in Canada. The seminary course at Saskatoon we are sure will also prove a great help. Being our first parish was in Canada (namely at Naicam Saskatchewan) we often think of the field up there and in our prayers make mention of same. It was a joy for me to also visit my folks two years ago this summer but time did not permit going to Naicam. We hope it will be possible for us all to take a trip soon but not "for the duration of the war" unless necessary.

Many of the boys have left our parish here and more going soon. Our hope and prayer is that they may return and that they may remain faithful to Christ which is no easy task at any time—but by God's help in His Word it is possible. May the army of the Lord also grow and may we prove good Soldiers of Christ and fight the good fight of faith.

We are kept quite busy and being the weather has been so good we have been able to stay by our schedule all winter. We have 3 children: Grace age 11; David age 7; and Luther 5 years and 6 months. They, as well as my dear wife, join me in wishing all the readers God's richest blessing.

—E. O. Urness.

## BELIEVEST THOU THIS?

T. F. Gullixson

President of Luther Seminary

The question which Jesus asked of a brokenhearted woman who had intercepted Him on the way to her brother's newly occupied grave, is one that echoes anew around the world these days. The question will not down. He is still requiring answer from everyone who hears the question. Believe what? His own calm assertion concerning Himself, made though scared disciples followed Him, and a cemetery with a strong odor of death confronted Him, and a world of dying men filled all of history before and all of history to be after Him.

"I am the resurrection and the life: he that believeth in me though he were dead yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?"

It took much sureness of self to make such assertion and ask such a question in that long-ago setting on the Bethany road.

Some boldness is required to declare the Easter Gospel in this year's setting. Only God's grace enables one to give the true answer, to hold fast to the promise and keep on giving faith's answer as the news of the hour comes in.

Death soars and swoops over all of Europe, mother-country now of highest civilization and purest Christianity. As David snipped a swatch of cloth from Saul's royal robe in the cave, so night fliers drop flares to give notice to those below that bombs and death might have been as easily dispatched.

Can the Resurrection Gospel be boldly preached and boldly accepted with the maws of death gaping so wide?

Unchanged sounds out His declaration: "I am the Resurrection and the Life." Inevitable His request for an answer, "Believest thou this?"

It is good to have something that stands fast in which to trust, something that lasts. From a window in the room where this is written can be seen a vine which trusted an oak tree and climbed to the top of it. Pushing up out of the mold the vine so slender, so tender, must reach up or be trampled and crushed as it creeps waiting for its death along the ground. Its little tendrils reached into the rough bark, and tiny fingers clasped its very roughness and up and up went the vine reaching for the sunlight.

But the oak tree on which it climbed was dead. Soon slabs of bark began to loosen in the frost and rain and that which the tendrils clung to let go and fell. Vines which have no other support than bark on a dead tree will always fall. So fast and far however had the main stems grown that they, before the bark began to betray them, had taken hold by wrapping themselves around the stumps of one time branches, and across the crotches where the tree had divided itself. By taking a hold of things more solid than bark, some vines go higher and hold themselves up against the summer breezes and unfold their wide leaves to the summer sun.

But the tree is dead to which the living clings. It may nourish itself among rotting roots, and grow more luxuriant in sun and rain, yes, it may thrive and flourish perhaps beyond my own brief day, but it is doomed. It is clinging to something that will not stand fast. Some time on in the future that hard white-oak bole will come crashing down and the vine will lie low, crushed along the ground.

How cheap and flimsy are the stalks and stems around which many young folks wrap their lives and life interests. No self-respecting vine would wind itself around a tamrack in a swamp that is drained and dry up, but young folks out of Christian homes will wrap themselves around interests which are in advance doomed to be uprooted, yes even around persons and pastimes which themselves grow downward into slime and muck.

But even a white oak is not firm enough, not lasting enough, and even life's nobler aims, as they are disassociated with God, will not hold up.

So much depends on how the individual clings and what he clings to.

Wise editors tell us that civil liberty as we love it and cherish it in America is rooted in two thousand years of belief in the immortality of the soul. A wise scientist has told us that we are still held in line by memories of the moralities of past generations, not by our own.

It is evident that past momentum has meant much in church work, that the holy habits, the spiritual ideals of a generation that is gone, still carry through. But these influences cannot avail. Of each generation Jesus asks: "Believest thou?" He asks not primarily in order that civil liberty, and social or economic moralities, or church progress should have a living tree to cling to, but for your sake and mine. He wants personal answers.

Tremendous is the lifting power of trust, of faith. Greatest of all is the lifting power of faith in God. "This is the victory that overcometh the world even our faith."

On what can such a powerful trust take hold? On God.

But how take hold of an invisible something between the distant stars?

Trust is a living something. It is different from the mental process whereby you agree that 5 plus 5 equals 10. Trust is a personal thing, and God has given us a Person to trust, even Himself revealed in Christ Jesus.

There are trellises for this tender vine to climb upon. In the Old Covenant God gave the written Word, the ordinances, the Old Testament sacraments and sacrifices. When in time's fulness Jesus came, His every word and act reached for the faith of those who heard and saw Him. His parables were incidents from earthly life raised like trellises for knowledge and trust to climb better and higher on. His sacraments with all else they are surely agencies whereby we are lifted, yes even engrafted into Him.

For our faith and hope there is a tree, literally and truly a tree, a rough hewn and heavy timber with a cross-beam, planted on the rocky top of a place called Golgotha. Faith wraps itself around that cross-beam because the Person God sent forth because He loved the world, hung there and died there. There is no true Christian faith which does not twine itself around this Calvary tree.

But can living faith cling to one whose blood coagulated under the rays of Good Friday's setting sun? Did not the Person fall limp in death? Did not the craved tree come quickly down? What is there then to cling to?

"The things that are seen are temporal", and Minnesota white-oak and crossed timbers from Judea will rot away. "The things not seen are eternal," and that reality which Jesus declares to us: "I am the resurrection and the life" is a tree impregnated with everlasting grace and planted in the Rock of Ages.

In faith's answer is the power that lifts you up and holds you up when the sense of sin's guilt like an avalanche comes tumbling down to overwhelm you. It lifts you up and holds you up when sin's power takes a hold of your coat, or takes a hold of your skirt to pull you down to the tawdry levels at which so many of the pastimes of pleasure by day and by night are scheduled at present.

It lifts us up, does this trust in our Lord Jesus Christ, in our hope for the future of a world that has gone mad in envy, in selfishness, in hate, in fear, in blood-lust. The only way out for hope is to believe that somehow, some way, God-inspired justice and Christ-inspired love may have a way in world affairs.

This trust in our Savior upholds you though the grisly visitor called Death comes closer and closer, down your street, through your block, to your house number, up your stairs, to your chamber, to your bedside, to you.

He says: "Whoso liveth and believeth in me shall never die." "Believest thou this?"

## Sentence Sermons

"He who is his own guide has a fool for a disciple, and does not need the devil to tempt him, for he is to himself the most perverse and dangerous of evil spirits."

St. Bernard.

## WORDS OF CHEER

"Son, be of good cheer, thy sins be forgiven thee." Matthew 9:2.

Jesus speaks these words of comfort to the man who was brought to him sick with the palsy. These are living words like the rest of the Word of God. They shall never fail us if we believe when God speaks to us. Jesus Himself said that "Heaven and earth shall pass away, but my word shall never pass away." And God Himself is present when the Word is preached.

We have the assurance that when repentance and forgiveness is preached in Jesus' Name, the sin-sick soul will find peace and rest by faith in His redeeming blood when He says: "Son be of good cheer, thy sins be forgiven thee." There is a two-fold comfort in these words "Son be of good cheer, (because) thy sins be forgiven thee."

May we by the Grace of God hear Him say to us when our soul is weighed down by sorrow of our failures. Are we able to rest with confidence in His promises, or do we turn a deaf ear to His tender calling?

The sole purpose of Christ's coming was to save us sinners. Even in His last hours on earth he remembered us in our weakness when He gave his disciples commandment saying, "Go ye into all the world and preach the Gospel to every creature." It shows how concerned He was about us when he said to His disciples: "whosoever sin ye remit, they are remitted unto them; and whosoever sin ye retain, they are retained."

When David confessed his sins, Nathan said unto him, "The Lord hath put away thy sins, thou shalt not die."

God wants us to come to Him and confess our sins and be cleansed from our sin and shame. Then God's purpose is fulfilled in sending His son to the world, that the world may be saved by Him.

—George Bruce,  
Ohtan, Alberta.

## CAMROSE LUTHERAN COLLEGE

In II. Peter 3:18 we read, "But Grow".

As we look back on our Christian activities of the College, ample evidence of growth has been witnessed.

The members in the Christian Service Group has increasingly grown, surpassing, I believe, all former years. Most of these young people have grown into a living relationship with their Lord and Master Jesus Christ.

If our young people are not to be led away with error of the wicked or fall from their steadfastness, they must go forward. The way to avoid spiritual death is by spiritual growth. It is wonderful to see them grow in Grace, and in their various ways give reason for the hope that is in them.

Many opportunities are afforded for spiritual growth along practical lines... witnessing and proclaiming God's Word. The occasional visit to the Radio Studio bringing God's Word over the air, has been a privilege. Congregational visits, College Programs, has been a part of the service rendered. This work has been supported by an eager group of young people. Such a group in the College, can by God's Grace, be a mighty factor of Christian influence.

To grow one must first have life. This is found in the Lord Jesus Christ. We hear much about environment and we believe it influences life. When we see an acorn lying on a stone we know it will not grow. Put it in the ground and it is where it belongs. An institution that equips young people, not only with secular knowledge, but also spiritual knowledge is of vital importance. One student testifies: "Never before have I seen such encouraged and ample opportunities to express one self spiritually as I have seen at Camrose Lutheran College. Associating with these young Christian workers I see that they have something that I want".

May God bless and continue to establish the work of our Christian Service Group. May the young people in our Christian institutions grow to a knowledge of His revealed will and purpose for their young lives.

—O. H. Olsen.



## W.M.F. and L.D.R. Convention held at Bethany Church

J. B. Stolee, pastor, April 25th, 1942

At the joint session Pastor Stolee brought a stirring, thought-provoking message based on Hebrews 10:24. There is a blessed way to "provoke" our fellowmen, for the "World is Dying for a little bit of Love."

The Convention theme "Our Lutheran Heritage" was introduced by Mrs. A. M. Vinge who stressed a sevenfold heritage. Not only do we have the Word, but the word in its truth and purity. Our church teaches on the basis of scripture that God's Grace is for all men without respect to age. Our Sacrament of Communion has kept its solemnity. We have an outstanding course of instruction culminating in confession of faith in confirmation. A priceless heritage is also ours in our hymns.

Mrs. L. Ritland developed the topic: "My responsibilities that this Heritage of Faith might be upheld". We ourselves must believe in God and help others to believe in His salvation. We can aid in bringing others by our words and actions.

Reports from departments showed increase. Music was provided by various Ladies Aids and L.D.R. members present. It was a blessed convention. The fellowship around the Word was an inspiration. (Excerpts from report by Mrs. C. Erickson).

The L.D.R. after the joint session met in a school house near the church. The following officers were elected for the Circuit L.D.R.:

Pres. Mrs. Severson, Sedgewick,  
V. Pres. Olga Kirkelund, Ryley,  
Sec. Treas. Glenda Salvesson, Viking,  
Historian Mrs. Myrhaug, Loughheed.  
Aiding Orphaned Missions was stressed. The panel discussion following covered the field of L.D.R. interests, was led by Mrs. Likness. Pastor Vinge briefly stressed L.D.R. objectives. The meeting was enjoyed. (Excerpts from report by Glenda Salvesson.)

## A Faithful Member Honored

The Camrose Lutheran Ladies' Aid at a recent meeting presented Mrs. L. E. Loveseth with a Life Membership in the W.M.F. The members were thankful to God for the privilege of thus honoring such a lovable, faithful, and consecrated sister.

The Lovesets came to Camrose in 1911 and since that time have given cheerfully of their time and means to the Church and her activities. Mrs. Loveseth was a member of the Hauge's Ladies' Aid until the two congregations united in 1915. For more than thirty years our society has been blessed by her cristian influence and loving co-operation.

She goes now to reside with her son, Grant, in Barrhead, Alberta. May God bless her, and continue to make her a blessing!

—Inanda Hoyme.

## MAKE PLANS NOW

to attend the General Convention of the Women's Missionary Federation, June 10, 11, 12, at the Wesley Church, Minneapolis, Minnesota.

The Administrative Board met recently to formulate plans for the 25th anniversary program. We feel that this convention will be of special interest since it is our 25th anniversary year. A special anniversary luncheon will be held Thursday noon; historical slides will be shown Thursday evening, and many of the very first officers will be presented.

We feel too that this convention will be extremely important for we shall gather to thank God for His blessings on our efforts these twenty-five years, and to ask Him for His continued guidance. In times like these, we need more than ever the fellowship of believers and co-workers for the cause of Christ. We earnestly hope that EVERY society will be represented at the convention. Credential cards have been, or will be mailed to each society very soon.

(News Bulletin.)

## WOMEN'S MISSIONARY FEDERATION

Mrs. J. R. Lavik, Editor, — Luther Seminary, Saskatoon, Sask.

*The beloved of the Lord shall dwell in safety by Him; and the Lord shall cover him all the day long.* Deut. 33:12.

As the bird beneath her feathers  
Guards the objects of her care,  
So the Lord His children gathers,  
Spreads His wings and hides them there.  
Thus protected,  
All their foes they boldly dare.

*Keep me as the apple of the eye; hide me under the shadow of Thy wings.*  
Ps. 27:8.

## The Lord's Day Alliance

The Lord's Day Alliance of Canada was organized at the City Hall, Ottawa, in April, 1888, for the protection and preservation of the Lord's Day. Official action by the Anglican, Baptist, Methodist and Presbyterian Churches in Canada initiated proceedings leading to this first meeting. Other Communions followed with similar action, and were represented in the subsequent meetings in which the organization was completed and the active service of the Alliance commenced. Throughout the intervening years the Christian Churches of Canada have placed the responsibility of leadership in Lord's Day problems upon the Alliance, and co-operated with that body in its activities. The Lord's Day Alliance continues to be the one social service organization in Canada in this specific sphere of Christian service.

Provincial organizations of the Alliance have been set up across the Dominion, each of which has direct supervision of the work within its boundaries, in co-operation with the Dominion organization and in harmony with its general policy and objective.

## Aims and Objective

The primary task of the Lord's Day Alliance is to safeguard the vital values of Sunday as the national weekly day of rest. It seeks to secure for the citizens of Canada this one day of the week free from the ordinary toil of life, and for our communities freedom from the atmosphere of commercialism on that day.

It seeks also to promote an intelligent appreciation of the essential spiritual values of this day of freedom through the cultivation of moral and spiritual ideals. In co-operation with the Christian Churches the Alliance seeks, through its aggressive educational program, to give constructive leadership in all problems relating to the higher use of its opportunities.

## Rest Day Legislation

In 1906 the Dominion Parliament enacted The Lord's Day Act of Canada. By this Act Canadians have established their legal right to Sunday as their weekly day of rest. All unnecessary toil and business is declared to be illegal on Sundays, in order that the benefits of the uniform day of rest may be realized, as far as practicable in our present-day complex social relationships. Where necessary Sunday work must be provided for, the Lord's Day Act aims to secure compensatory rest-day privileges for Sunday toilers.

In the campaign leading up to the enactment of this Lord's Day Act the Alliance gave effective leadership, and had the hearty co-operation of Trades and Labour interests in each province, the business organizations of the provinces, and the Christian Churches in Canada.

The Alliance has met repeated assaults upon the integrity of Canada's Sunday legislation, and has resisted successfully attempts to open the door more widely for the business of entertainment and sport and other forms of commercial exploitation of our Canadian Sunday.

## Our Active Service

It is not the business of the Alliance to prosecute offenders under this Act. That is the definite responsibility of the police and the Attorney-General in each province. The Alliance seeks, however, to promote an intelligent understanding of the Sunday

laws and their effective enforcement in each province of Canada.

By conference and correspondence the Alliance has dealt effectively with thousands of cases alleged infractions. It has been the means also of securing for thousands of workers the freedom of one day's rest in seven.

Its Secretaries are engaged throughout the year in campaign work. From Sunday to Sunday audiences are addressed, and weeknight meetings are held wherever practicable. Sunday School and Young People's Societies are addressed as opportunities offer. Study material is supplied on request, and lectures given to college students and summer schools. By these and other methods the Alliance seeks to reach the whole Dominion of Canada with its message and service.

## Our Resources

To meet our financial obligations—literature, office rent, salaries, travelling expenses, legal expenses, etc.—the Alliance depends upon the free will contributions of the friends of the national weekly day of rest and worship, whether by annual contributions, by special gifts, or by legacies. The work is continuous and our needs are insistent. No other social service agency in Canada duplicates this service, and its vital importance in these days of great stress and strain is widely recognized. We believe no organization accomplishes such fine practical results with greater economy.

The Alliance appeals to individuals, to business organizations, and to Churches, for such contributions as will make possible continued effective service in this essential sphere of human welfare.

## Lutheran Orphaned Missions

A new cause pleads for our help—Lutheran World Missions. I know you have read of it before now. Each circuit president, each local Ladies' Aid president has received a letter from Mrs. Holstad regarding this cause. I have written all circuit presidents in our district and have asked them to contact all their Aids, asking them for their support. The ingathering is to be effected by the middle of May. Circuit presidents have also been asked to include this cause on their spring convention programs.

Here is a concrete example of how simply this objective may be reached. Suppose your congregational budget is \$175.00. That means you have only \$17.50 to raise for Lutheran World Missions if you follow the 10% plan. If your budget allotment is \$100.00 — that means only \$10.00 and so on. And that makes a very small sum for each congregation to raise. Will each one of our Ladies' Aids in the Canada district rally to the support of Orphaned Missions? We are depending on you. Still more important — the Orphaned Missions are depending on us!

—Magda Hendrickson.

## Full Grown in Christ

To our W.M.F. members:

You may already know about the three books that have been especially stressed by "Faith In Action": Hallesby's "Prayer", "Way Of Salvation", and for this last year before the Centennial, "Full Grown In Christ."

A copy of the last named was sent to me with a request for an opinion on the book, which I give without hesitation.

It is a wonderfully simple, striking, and inspiring book—so simple that anyone can understand it—striking because it strikes at me, and it will you too when you read it—inspiring because it revives me as a Christian, explains and clarifies so many points, and uplifts me—gives me a vision and a desire to really become fullgrown in Christ.

I cannot recommend the book too highly. It has meant a great deal to me. May it come to mean much to you also, dear friends.

—Magda Hendrickson.

## From the History Department

The Centennial year is not only a time for pledges, for promises to make the next hundred years even better than the first hundred; it is also a time for remembrance and thanks.

Every department of the W.M.F. is compiling a history. Why do not the Ladies Aids that have not already done so follow their example? What better way to celebrate the Centennial is there than to stop to see what has been accomplished? And in remembering what our church pioneers have done, will we not see more clearly than ever how good God has been to us? Will we not be constrained by the love of Christ to redeem our pledges and to do even more than we have done in thanks to our Heavenly Father?

Many Ladies Aids have not yet sent in their histories. Why not do so this year? Our book for Canada will not be complete unless the story of what your mothers and grandmothers did in the early days is included. This preliminary history for a district of our great distances proves much more interesting at our conventions and meetings if it is accompanied by pictures of the people and events it describes. Perhaps when our book is filled and our district grows larger, we may not be able to use later pictures but at present there is no better way of interesting new members in the work of the history department. Whenever my book is on display, I observe that very few take time to read the histories but everyone looks at the pictures. The Chinese proverb, "One picture is worth ten thousand words," is especially true of the history of Canada District Ladies Aids.

Last fall at a circuit convention, I had the pleasure of hearing a lady say to me after I had presented a few typical histories: "Why that was interesting! And I thought a history would be only dry facts. There's nothing dull in remembering what the builders of our congregation did. And the pictures are a treasure in themselves. What a satisfaction to think that they will be there, safe in a book for the whole district; to show our church what our early pastors and pioneers looked like, where we met in those first years, and even what we did upon occasions of congregational meeting. I am going home to write a history; or, at least, to help write one."

At the same convention one of the pastors said, "I always knew that the women of our church were wonderful. But just how wonderful, it takes a history to tell. However, the women should not have all the credit. The men have also done their share." And he went on to tell of a pioneer pastor who had come to cross a river on his way to conduct Sunday worship only to discover the bridge gone and the water risen far above its usual quiet level. In the distance he could see the school house on the other side of the river and the people arriving for the meeting. The man who was bringing him by horse and buggy shook his head when the minister asked whether there was any way to cross the stream. Since there was no other way, the minister swam across the river and carried his clothes on his head.

We want to hear all that we can of what the pastors have done for they have always been closely connected with the Ladies Aids. Their help and inspiration have no small place in the achievements of the women of our church.

Let us make this Centennial year truly one of remembrance and thanks that our pledges may mean something before God.

Mrs. O. N. Sorhus,  
District Historian.